1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

775 171 be found among both North American and Siberian tribes, and in many other parts of the world. The Tupilaq[1] of the Eskimo, and the ghosts of the Indians, are equally pernicious to men. The Yakut,[2] Buryat,[3] Altaians,[4] and Mongol[5] hold similar ideas. They believe that souls of certain dead ones turn into evil spirits, which are particularly dangerous to the relatives of the deceased. Such souls are called yör by the Yakut, dakhu'l by the Buryat, usyu't by the Altaians, and evil oñon by the Mongol.

764 The Reindeer Koryak of the Palpal Ridge dissect bodies before burning them, in order to find out what ailed them. Apparently this custom was in vogue among other Koryak as well. The Chukchee proceed in the same manner. The usage prevailing in some places, — for instance, among the Reindeer Koryak of the Taigonos Peninsula and the Maritime Koryak of Penshina Bay, — of piercing the abdomen of the corpse with a knife when it is lying on the pyre, and of stuffing the wound with some rags, in cases where death was caused by some internal disease, is to be regarded as a survival of this custom. According to the explanation of the Koryak, this is done for the purpose of guarding the child, which later on receives the soul and the name of the deceased, against the disease of which the departed died.

Immediately after the body has been taken out of the house, the bedding of the deceased is removed, and the place of the dead one is taken by some other inhabitant of the house. For ten days his place in the house must never remain empty, that the kalau may believe they were not successful in their "hunt" among the inmates of the house. The person who occupies the place of the deceased is called by the name of the family guardians, Ine'njula'n. If he leaves the house, somebody else takes his place. In some villages a bundle of grass which has been formed into the shape of a human body, and represents Ine'njula'n, is put in the place of the deceased.

765 Ten days after a death, the Maritime Koryak beat the drum, thus expressing their grief for the deceased. The Reindeer Koryak beat the drum immediately after the funeral. I was told in Kamenskoye that all the inmates of the house where a death occurred, and brothers of the deceased, although living in other houses, wear for ten days after the burning charm bracelets or necklaces braided of sinew-thread and hare's hair as guardians against the spirit of the dead.

769 Annual obits for the dead are still observed by the Reindeer Koryak of the Palpal Mountains. They consist in the slaughtering of reindeer in honor of the dead, and the piling-up of the antlers on their "graves;" that is, on the burning-places of their relatives. The antlers represent the reindeer-herds

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[1] Boas, Central Eskimo, p. 591; and Baffin-Land Eskimo, p. 131.
[2] Troshchansky, pp. 82-87; Sieroszewsky, p. 622; Jochelson, Wandering Tribes, p. 34.
[3] Agapitoff and Khangaloff, p. 24. [4] Potanin, IV, p. 139.
[5] Mikhailovsky, Shamanism, p. 17.

23: Krasheninnikov N-3 (1736-40) 1764 Koryak

that are rich, as ſoon as the child is born, ſet apart for him a certain number of rein-deer, which however he cannot claim 'till he comes to maturity. The old women give names to the children, with the following ceremonies:---They ſet up two little rods, which they tie together with threads, to the middle of which they hang a ſtone wrapped in a piece of ſheep-ſkin; then they aſk of the ſtone in a muttering voice the name they ſhall give, and running over thoſe of ſeveral of their relations, whatever name the ſtone ſhakes at they give to the child. The child-bed woman does not ſhew herſelf nor come out of the hut for ten days; if they are obliged to remove their habitations during that time, ſhe is carried in a covered ſledge. They give their children the breaſt 'till they are three years old and upwards; but they uſe neither cradle nor ſwaddling cloaths.

They carefully attend thoſe who are ſick, and their *Shamans*, or conjurers, treat them in the manner above related; but they know nothing of the virtues of drugs or plants.

They burn their dead in the following manner:---Having firſt dreſſed them in their fineſt apparel, they draw them with thoſe deer which they think were their favourites to the place where they are to be burned. Here they erect a great pile of wood, into which are thrown the arms of the deceaſed and ſome houſhold furniture, ſuch as their ſpear, quiver and arrows, knives, hatchets, kettles, &c. Then they ſet fire to the pile; and while it is burning, kill the deer that drew the corps, upon which they feaſt, and throw the fragments into the fire.

They celebrate the memory of the dead only once, and that a year after their death. All the relations then aſſemble; and taking two young rein-deers that have never been in the draught, and a great many deers' horns, which they have been collecting through the whole year for that purpoſe, they go to the place where the body was burned, if near, or if at a diſtance, to ſome other high place, where they kill the deer;

23: Krasheninnikov N-3 (1736-40) 1764 Koryak

765 783 and the *Shaman*, driving the horns into the earth, pretends that he ſends a herd of deer to the dead. After this they return home, and in order to purify themſelves, they paſs between two rods which are fixed in the ground; the *Shaman*, at the ſame time beating them with another, conjures the dead not to take them away.

171 726 411 462 In all other cuſtoms and ceremonies they agree with the *Kamtſchadales*; as in making war, which is generally by ſurpriſing their enemies. Their arms conſiſt in bows, arrows, and ſpears, formerly pointed with bones or flint. Their women are employed in dreſſing their furrs, making cloaths and ſhoes. The *Koreki* women, indeed, are employed in cookery, which thoſe of *Kamtſchatka* are not.

CHAP.